IMPRIMATUR,

Geo. Hooper R^mo D^no Archiep. Cant. à Sacris domeſt.

Ex Ædib. Lamb.
15. *Mart.* 167⅝.

MICROFILMED – 1978

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THE CATECHISM OF THE Church of England, WITH MARGINAL NOTES;

Very plainly *setting forth its meaning*, and *proving* the same out of the Holy Scriptures.

For the Use of Children.

LONDON,

Printed for *Benjamin Tooke*, and are to be Sold at the *Ship*, in Saint *Paul's Church-Yard*, 1678.

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AN ADVERTISEMENT Touching the DESIGN and USE OF THESE MARGINAL NOTES.

ALL who teach Children, as they ought, find it very difficult, though they use the plaineſt words they can deviſe, to make them underſtand things. The firſt matter therefore, that I propounded to my ſelf, being to beget a *clear* and *diſtinct underſtanding* of theſe neceſſary Rudiments, I have been forced to diverſe Explications of ſome Paſſages, and not a few Definitions of things, which paſſages and things being common in daily Talk, the explaining or defining of them

them may seem to some pitiful and needless. I think my self bound to no other defence of them, than to say, I have found them not to be so.

It has been the Fashion of late years, to make up Catechisms rather of the Systems of the Opinions of some Factions, than of the Principles of the common Christianity, and to stuff up the Margins of such Catechisms with numerous Citations of Scripture, most of them very impertinent. This has brought a *double contempt* upon our Church-*Catechism*, of being *insufficient* and *precarious*. I have therefore endeavoured as well by this Comment to make manifest, that our Catechism contains in it sufficiently, what first Catechisms ought, the agreed and necessary points of Christianity; as also, by adding to each particular

Expo-

Expoſition its evidence (for the moſt part out of Holy Scriptures) to ſhew upon what undoubted Foundations the Doctrine of our Church ſtands. This is the ſum of my *deſign*. Now as to the *uſe of what I have done*.

It is ſuppoſed, for the due uſe of theſe Notes, that the Children have ſtrictly learnt and can repeat the words of the Catechiſm; that alſo the Catechiſt hath by ſeveral Partitions explained the ſame by word of mouth more largely, than is here ſet down. Now the Notes are but the ſum and abſtract of ſuch Expoſitions, which becauſe Children cannot maturely take or collect, is here ſet down to their hands. And by this means, their ſlippery memorie have a conſtant ſuccour, by recourſe whereto they will be able ſuddenly

and intelligently to answer to all such Questions, necessary to the understanding or asserting the Doctrine of the Catechism, as the Catechist at his discretion shall put. This practice of explaining at large, and examining upon the sum, is to be iterated, till all be duly and habitually setled in the minds of the Catechised.

I knew not that this design had been thus laid and published by any; and therefore (at least for those of my own charge) have sent abroad, what follows.

Edw. Wetenhall.

The Title,

A CATECHISM,

That is to say,

An Introduction

To be learned of every *b* person, before he be brought to be *c* confirmed by the Bishop.

"TO *Catechise* is to teach by sounding an instruction into the ears of the Learner, and by that means setling it in his understanding and memory. *Luke* 1. 4. 1 *Cor.* 14. 19. *Gal.* 6. 6.

A *Catechism* therefore is a brief and plain instruction of the first, certain and necessary points of Religion; which we commonly call *Principles.* *b* In the old Book *Child.* But not only children have need to be Catechised. *Hebr.* 5. 12. However, that even children ought to be Catechised, is certain. *Deut.* 4. 9, 10. and chap. 6. 7. *Ephes.* 6. 4. 2 *Tim.* 3. 15. This is a means to propagate Parents Faith, 2 *Tim.* 1. 5. *Abraham* catechised his Houshold, *Gen.* 18. 19. *c* See of this in the End.

The

Sum of the Introduction.

The Introduction *of the Catechiſm by demanding the Chriſtian Name, brings the Catechiſed to own themſelve Chriſtians.* (Q & A. 1, 2.) *And then inſtructs them in the benefits* (A. 2.) *and vow of Baptiſm, by which they were made Chriſtians.* (Q. *and* A. 3, 4.)

Qu. 1. *d* What is your Name?

Anſ. *e* N. or M.

Q. 2. Who gave you that Name?

Anſ. My *f* Godfathers and my Godmothers *g* in my Baptiſm, *h* wherein I was made 1. a member of Chriſt, 2. the child of God, and 3. an inheriter of the Kingdom of Heaven.

d Every thought or mention of our name ſhould mind us that we are Chriſtians, *i. e.* baptiſed Diſciples and followers of Chriſt.

e Pious perſons will not impoſe fantaſtical and ridiculous names; nor prudent perſons affected and unuſual ones. Names taken of Kindred have been uſual, *Luke* 1. 59. Otherwiſe, names which may ſtir up children to the virtues of thoſe who wore them, or which they ſignifie, are fitteſt.

f The having at leaſt two Godfathers and one Godmother to every male child which is baptiſed, and two Godmothers and one Godfather to every female, is required by the law of the Church,

Church, for ſecurity (in caſe of the Parents death or negligence) that the child ſhall be taught to underſtand the Vow of Baptiſm; yet this law amongſt Chriſtians, took its riſe from the ſame cuſtom amongſt the *Jews*, in their Sacrament of Circumciſion, which with them, anſwered Baptiſm with us. And the cuſtom ſeems approved, *Iſa.* 8. 2, *&c.*

g The cuſtom and law of giving the Name to the perſon baptiſed, in Baptiſm, came immediately from the ſame cuſtom amongſt the *Jews* at Circumciſion, *Luke* 1. 59. and ch. 2. 21.

h Here follow the three great benefits of Baptiſm, by which we are taught further, both what, and how happy a Chriſtian is.

1. Chriſts Body, of which we are members, is his Church, *Epheſ.* 5. 30, 32. Into this we are taken in by Baptiſm; *Matt.* 28. 19. *Act* 2. 41. 47. and ſo made members of Chriſt. Now every member partakes of life and ſenſe from the Head; ſo do we, being by Baptiſm members of Chriſt, of grace and help from him, *John* 1. 16. 1 *Cor.* 1. 30. And this is the firſt benefit of Baptiſm.

2. Every child has free acceſs to his father, *Matt.* 7. 9. So have we to God through Jeſus Chriſt, being by Baptiſm made his adopted Children, *Rom.* 8. 15. *Epheſ.* 3. 12.

3. Sons as ſuch have a right to inherit, *Rom.* 8. 17. The inheritance which belongs to the Children of God, is the Kingdom of Heaven, that is, everlaſting glory and happineſs with God and Chriſt after our death, in that other life, *Ibid.* & 1 *Pet.* 1. 4.

Q. 5. What did your Godfathers and Godmothers then *i* for you?

Ans. They did promise and *k* vow Three things *i* in my name.

First, That I should *m* renounce the *l* Devil and *m* all his works, the *o* pomps and *o* vanities of this wicked world, and all the *p* sinful *p* lusts of the *q* flesh.

i The answers and promises of the Godfathers and Godmothers in Baptism, are supposed to be the answers and promises of the child baptised, who as it were speaks by them. See notes on *Q.* & *A.* 20. The child therefore when he come to years of discretion, must either own all that they promised in his name, as his own act: or in not owning it, he does renounce all claim and title to the grace of God, pardon and Heaven.

k In the beginning of the Christian Church, most persons who came to be baptised, were converted Heathens. Now there was required by the Church, a vow and promise from them in their own persons at Baptism, almost in the same terms with what follows in the Catechism.

l The Devils are Angels fallen from Heaven, (or from a most holy and blessed estate) into an estate of most malicious sinning, and dreadful woe, *Jude* 6. Angels are such beings as our souls are without bodies, only more knowing and more powerful, *Psal.* 103. 20. Those Angels which fell not, behold the face of God, know and love him, and are blessed in his service, *Ibid.*

&

& Mat. 18. 10. and are by God employed for the preſervation and benefit of good men, and otherwiſe as God pleaſes to ſend them, *Heb.* 1. 14. *Pſal.* 34. 7. & 91. 11. *Pſal.* 104. 4. But the Devils amongſt other miſeries, have this for part of their torment, that God ſuffers them to exerciſe their malice *in this world*, in tempting all ſorts of men, *Mat.* 4. 1. 3. In afflicting even good men, *Job* 1. 12, *&c.* and ch. 2. 6, *&c.* and in endeavouring to deceive and deſtroy as many as they can, 1 *Pet.* 5. 8. And *in the world to come*, in inflicting or heightning wicked mens torments, *Mat.* 25. 41. Now the greateſt deceit that ever the Devils put upon men, was the perſwading them that they were Gods, and delivering to them a moſt villanous kind of worſhip to be performed to them, which the Heathens did, 1 *Cor.* 10. 20, 21. *Pſal.* 106. 37.

m The acts they did, the rites and myſteries or ſecrecies they uſed in the worſhip of the Devil, were of old called the works of the Devil.

n Now of ſuch Heathens as would turn Chriſtians, it was required in their Baptiſm, that they ſhould renounce, that is, abandon (and bid defiance to) the Devil, whom they had worſhipped, and all the vile acts and cuſtoms of his worſhip anſwerably hereto, in us who were never uſed to any deviliſh worſhip, the making any league or contract with the Devil, *Deut.* 18. 11. *Lev.* 20. 27. The ſeeking to him or to any perſons thought to deal with him, 1 *Chron.* 10, 13, 14. will be *works of the Devil.* So too will it be for us to conſent to, or

live in, any of those sins, which bear his stamp, and are more eminently called *his*, as Pride, *Isa.* 14. 12, 13, 14. Envy, malice, *Ja.* 3. 14. Lying, *John* 8. 44. False accusing, *Revel.* 12. 10. Murder, *John* 8. 44. *Rev.* 9. 11. Corrupting others, or tempting them to sin, 1 *Thess.* 3. 5. Nay in general any sin may be called a work of the Devil, 1 *John* 3, 8.

o Hereby was signified among the Heathen their wicked and bloudy Shews, Triumphs, and Games, many of which were sacred to their Gods, and at which no Christian might be present. Amongst us all remains of Heathenish customs, 1 *Cor.* 10. 20, 21. as also all customs of the late or present age, which are contrary to Christs Law, *Rom.* 12. 2. *Ephes.* 2. 2. Making a sport or glory of any sin, *Prov.* 14. 9. *Phil.* 3. 19. As also all riot, luxury, undue bravery, *Luke* 16. 19.

p Lust signifies an earnest desire.

q Flesh, the outward natural man, with all its senses and faculties, *Gal.* 5. 19.

r These desires are sinful, when they offend against the Christian Law, 1 *John* 3. 4. that is, when they are of things forbidden, or of the undue injoying things allowed. *Ps.* 78. 20, 30. All these every baptized person, by his very Baptism and Vow therein supposed, doth renounce, *Rom.* 6. 3, 4, 6.

Secondly, That I should *s* **believe all the** *t* **Articles**

s An *Article* properly is a joint, as of the Fingers, *&c.* Now as in our natural Body, so in the *Creed*

t Articles

or

of my Christian Faith.

or Body of the Christian Faith, are several joints or parts, called therefore *Articles*: in number commonly reckoned *Twelve*.

t To believe these, is to be heartily perswaded that they are all true, *Acts* 24.14. and by that perswasion of the truth of each, to be stirred up to such Christian Duty, as they are meet to move us to, *Gal.*5.6. *James* 2.17,22.

And Thirdly, That I should *u* keep Gods holy will & Commandments, and *w* walk in the same all the days of my life.

u This by another name we call Obedience, and unto it all baptized persons are by their Baptism bound, *Rom.*6.4. *Gal.*3.27.

w This practice is called Perseverance, daily to proceed, and to our death to continue in obedience, *Luke* 1.74,75.

The summ then of our Baptismal Vow is, 1. *Abandoning* sin, and the Enemies of our soule, the Devil, the world, and the flesh. 2. *Faith*. And 3. *Obedience* and perseverance till death.

Q. 4. Dost thou not think that thou art bound to believe and to do as they promised for thee?

Ans. *x* Yes verily, and *y* by Gods help so I will.

x In these words as oft as seriously said, every child does before God take upon himself, in his own person, all that his Godfathers and Godmothers did.

y We must promise nothing in our own strength, *Jam.* 4. 15. *John* 15. 5.

And I heartily thank our Heavenly Father, that he hath called me to this a state of Salvation through Jesus Christ our Saviour: and I pray God to give me his z grace, that I may continue in the same to my lives end.

With all Vows or resolutions of better life, we must therefore remember to joyn our Prayers to God for his grace; see Q. 12. and Notes.

z Grace signifies strength and power more than we have by nature, given us by God to enable us to obey him. *Phil.* 4. 13.

a A State of Salvation signifies the being in such a condition and temper, in which if we dye, we are saved: And into such estate, we are by Baptism *called*, that is *brought*, (proved Q. & A. 2, & 18.) and as long as we resolve and endeavour to maintain our Baptismal Vow, we may conclude our selves to *continue* therein, and have reason therefore, as here led to do, to bless God for this our so blessed Calling, 1 *Pet.* 2. 9. & ch. 5. 10, 11.

The First Part of the Catechism *treats of* Christian Faith, *or Points to be* believed.

b Catechist. Rehearse the Articles of thy *c* Belief.

b In the old Book, *Question* (and was the Fifth) because a demand of the Catechist requiring an Answer to it, The *Catechist* was a particular Minister in the ancient Church, whose business it was to instruct in the Faith those who desired to be Christians, and in the end all Christian young people. The persons instructed were called *Catechumens*.

c Or *Creed*. This is commonly called the *Apostles Creed* as being either that Form, or the sum of that Form of Doctrine, which they left as a kind of pledge (*Depositum*) or Badge (*Symbolum*) in all Churches which they planted. That they did leave a certain Form, and that their Epistles ever suppose such an one delivered, is most evident, 1 *Cor.* 15. 3, 4. *Rom.* 6. 17. & ch. 12. 6. 1 *Tim.* 6. 20. 2 *Tim.* 1. 13. *Jude* 3. That this was extant in the first hundred years after Christ, or thereabouts, and received (for the main Body of it) before some of the Books of the New Testament were received by the Church. That it hath ever since had the repute of the Apostles Creed:

And Lastly, That there is none other can pretend to be delivered, or made by the Apostles, is also evident: So that for the main Body of the Creed, we have the same evidence for it, as for Scripture.

Paraphrase on the CREED.

Art. Art. I. I believe in *d* God the *e* Father *f* Almighty, *g* Maker of Heaven and Earth.

d There is a most pure Spirit, *John* 4.24. [a being which we may best conceive, by conceiving our souls without our bodies] who is of himself, and cannot but be, *Exod.* 3. 14. and therefore is without beginning or ending [*i. e.* Eternal] *Gen.* 21. 33. *Psal.* 90. 2. Of infinite perfection, *Mat.* 5. 48. *Deut.* 32. 4. Knowledge, *Job* 36. 4. & ch. 37. 16. *Psal.* 139. 2, 3. Wisedom, *Psal.* 147. 5. *Rom.* 16. 27. Holiness, *Deut.* 32. 4. *Isai.* 6. 2, 3. *Hab.* 1. 13. Goodness, *Psal.* 136. *Mat.* 19. 17. and Power, *Psal.* 135. 6. *Mat.* 19. 26. Most free, *Mat.* 20. 15. *Rom.* 9. 15, 18. Most blessed, 1 *Tim* 6. 15, 16. and most incomprehensible [that is, neither shut in any bounds, *Jer.* 23. 24. 1 *King.* 8. 27. nor to be fully conceived or known by any created understanding, *Job* 11. 7. *Isai.* 40. 28.

e He is the Father of all, 1 *Cor.* 8. 6. *Ephes.* 4. 6. Properly and singularly of Jesus Christ,

John

John 1. 14. *Heb.* 1. 5, 6. 1 *Pet.* 1. 3. *John* 4. 9. and through Christ peculiarly of all the faithful, *Rom.* 8. 29. *Gal.* 3. 26.

f He of right ruleth over all, *Deut.* 10. 14. *Psal.* 24. 1. *Isai.* 40. 22, 23. Hath a care of all, *Mat.* 6. 26, 30. & ch. 10. 29, 30. * and at first made all things both seen and unseen, *Gen.* 1. *Heb.* 1. 2. This glorious being we call *God*.

g Him I am perswaded really to be, *Heb.* 11. 6. and to be the only happiness of man, *Gen.* 15. 1. & ch. 17. 1. *Psal.* 16. 5. In him do I put my trust, *Psal.* 62. 8. And to him do I humbly submit, and give up my self to be obedient, *Deut.* 6. 5. & ch. 10. 12. *Josh.* 24. 16, 18, 21, 24.

II. *m* And in *h* Jesus *i* Christ *l* his only Son *k* our Lord.

[*h Saviour*, *Mat.* 1. 21.

i Anointed. Of old Kings, 1 *Sam.* 9. 16, &c. Priests, *Levit.* 8. 12, &c. and Prophets, 1 *Kings* 19. 16. used to be anointed, and by that ceremony sanctified, (that is, set apart) to those Offices] Also touching Jesus Christ, I am perswaded that he was anointed with that which was signified by the old anointing oyl, namely, the Holy Spirit, *Acts* 10. 38. *Psalm* 45. 7. and so became to us a *Prophet*, by declaring his Fathers will, *Acts* 3. 22, 23. *John* 8. 28. & ch. 14. 10. and sending his Disciples, as Deputies through the world, to do the same, *John* 17. 18. & ch. 20. 21. He was also our *Priest*, by offering up himself a Sacrifice for us, *Heb.* 5. 6. & ch. 7. 27. & ch. 8. 1. & ch. 10. 5, 14.

Isai. 59. 10. in which respect chiefly he is called our Redeemer: and is still our Priest by blessing us, and interceding [that is, pleading with the Father, and offering up our Prayers, *Rev.* 8. 3.] for us, *Heb.* 7. 25, 26. and in this last regard chiefly he is called our Mediator. He is our *King* for ever, *Heb.* 1. 8, 9. *Dan.* 7. 13, 14. and therefore in a most eminent sense stiled

k Our Lord, 1 *Cor.* 8. 6. *Acts* 2. 36. as having a true Dominion over us, the management of the whole world being peculiarly put into his hands, *Matt.* 28. 18. *Rev.* 19. 16. Now as King, he hath given us a royal law, *Matt.* 5. 21, 22, 28, *&c.* *James* 2. 8. He hath, doth, and shall subdue all his enemies, *Rev.* 17. 14. *&* rh. 19. 15. 1 *Cor.* 15. 25. He daily sets up his Kingdom in the hearts of the faithful, by making them conformable to his will, *Acts* 5. 31. *Phil.* 3. 21. He hath gathered to himself a Church in all parts of the world, *Psal.* 2. 8. and visibly governs the same by Officers appointed and given by himself, *Eph.* 4. 11, 12. *Matt.* 16. 19. He supports and defends his said Church, that is, all faithful men, till he brings them to his everlasting Kingdom, *Mat.* 16. 18. *Isai.* 63. 9. *John* 17. 12, 20, 24. and in all these respects is called our Saviour *l.* He is the true only begotten Son of God, *Mat.* 16 16. *John* 3. 18. Equal to the Father, *Phil.* 2. 6. and with him truely God, *John* 1. 1, *&c.* *m* Him therefore do I believe, trust in, and submit

to, as I do to God the Father, *John* 14. 1. & ch. 5. 23.

III. Who was *n* conceived of the the holy Ghoſt, *p* born of the *o* Virgin Mary.

n His Body, I am perſwaded, was framed by the immediate power and working of the Holy Ghoſt in the womb of a Virgin, without any natural generation how by man, *Luke* 1. 35. *Matth.* 1. 20. (Whereby it appears, how Chriſt may be called, even as man, the only begotten Son of God, none other being thus conceived;) as alſo, *o* that his Mother the bleſſed *Mary*, (*Luke* 1. 28, 42.) was truly, notwithſtanding his conception and birth, a Virgin, *Matth.* 1. 18, 20. *Luke* 1. 26, 27. *p* And at her full time he was truly brought forth, *Luke* 2. 6, 7.

IV. *r* Suffered under *q* Pontius Pilate, was *s* crucified, *t* dead and *u* buried. *w* He deſcended into *x* Hell.

q. In the times of *Pontius Pilate*, a *Roman* Governour of *Judea*, Jeſus having publiſhed amongſt the *Jews* his Goſpel [that is, glad tydings of peace from God towards mankind, *Luke* 2. 10, 14.] *r* was by the chief of the *Jews* out of meer malice (*Matt.* 27. 18.) apprehended and arraigned, and by them condemned of blaſphemy, which they moſt falſly charged upon him, *Matt.* 26. 65, 66. *Mar.* 14. 63, 64; and having not power to

put him to death, they brought him before *Pontius Pilate*, and accuſed him of ſedition and treaſon againſt *Ceſar*, (the *Roman* Emperour) and in the end, tumultuouſly prevailed with *Pilate*, *Mat.* 27. 24. to ſentence him to that moſt ſhameful, painful, and accurſed death on the Croſs, *Deut.* 21. 23. While they were procuring this Sentence, as alſo till the execution of it, both the *Jewiſh* Rabble, and *Roman* Souldiers, mocked, ſpit upon, buffeted, ſcourged, and moſt vilely abuſed him, *Mat.* 26. & 27. At length having led him without the City, they crucified him [that is, hang'd him on a Croſs] between two Thieves, where he remained under moſt bitter torment, reproach, and anguiſh of ſoul, though with moſt wonderful patience, and without any the leaſt ſin, for the ſpace of ſix hours and upwards, *Mark* 15. 25, 34. *Mat.* 27, 29, to 49. *t* Then he truly died, his ſoul departing out of his Body, *Matt.* 27. 50. *Mar.* 15. 37. *Luke* 23. 46, 47. *u* and his dead Body being begged by *Joſeph* of *Arimathea*, was by him wrapped in fine linnen, and laid in a new Tomb, *Matth.* 27. 57, *&c.* *w* Two whole nights, one day, and part of other two days he remained in the ſtate of Death, and in that time it is credible he went down into Hell, to manifeſt his having overcome death, and him that had power of it, that is, the Devil, and to triumph over him in his own Kingdom, *Col.* 2. 15.

[*x Hell*, in common uſe in Engliſh, is a place and ſtate where wicked men are corrected by and

with

with the Devils without end, *Luke* 16.23,24,26. *Matt.* 25.41. *Mark* 9.43, 44. *&c.* If we take Hell so here, Christ could only go down into Hell to triumph, having by his death finished all his sufferings, *John* 19. 30. But it is to be noted, that the Greek word (for in that Tongue we originally receive this Creed) which we render Hell, in Scripture most commonly signifies only the *state of separation* of the soul from the body, *Gen.* 37. 35. *Rev.* 6. 8, *&c.* And this in common Authors is the meaning of εἰς ᾅδ. Now if the words be thus taken in the Creed, the meaning is, Christ really was and did continue, as before exprest, in the state of death; as *Psal.* 16. 10. from whence this expression seems to be taken, that passage being applied to Christ, *Acts* 2. 31. & ch. 13. 35. and immediately (as here in the Creed) connecting with his death on one side, and his resurrection on the other.]

V. 3 The third day 2 he rose again from the dead.

3 Upon the third day (1 *Cor.* 15.4.) reckoning the day he died for the first. 2 His soul came again into his body, and enlivened it, and he came forth of the Grave, and openly shewed himself alive, conversing with his Disciples and other chosen Witnesses, for the space of Forty days, *Matt.* 28.1, *&c.* *Acts* 1, 3. & ch. 10. 40, 41. 1 *Cor.* 15. 5, 6, 7. Answerably to the time of his own fasting, *Matt.* 4. 2. and *Moses* his being in the Mount.

VI. He *a* ascended into *b* Heaven, and *c* sitteth on the *d* right hand of God the Father Almighty.

a About which time finally appearing to his Eleven Disciples, being all together in a Room at *Jerusalem*, after several evidences of his real being alive, and commands given to them, and particularly a promise of the Holy Ghost, he led them forth of the City, and blessing them, in the sight of them all went up through the air into Heaven, *Mark* 16. 19. *Luke* 24. 36, *&c.* to the end,

b that is, into that glorious place where the Majesty of God more immediately dwells.

c Where when he arrived, he was advanced to the greatest power and glory, of which humane Nature is capable, being set in the glory of the Father, *John* 17. 5. far above the highest Angels, *Philip.* 2. 9, 10. which state in the language of Scripture is called the *right hand* of God, *Ephes.* 1. 20, 21, 22.

[*d* God has truly no hands, being a Spirit; but speaking of him after the manner of men, the Scripture ascribes unto him a *right hand*, which as it is with us the instrument of action, and more honorable side; so sitting at Gods right hand, signifies our Lords being advanced to the greatest power and glory, and that therein he is to continue, *Heb.* 1. 3, 4, 5, 6, 8. 1 *Cor.* 15. 25.]

VII. *e* From thence he shall

e From Heaven, at a time only known to God, *Matt.* 24. 36. shall this

Jesus

come to judge the *g* quick and the *f* dead.

Jesus come, visibly appearing in great Glory with his Holy Angels, and the world shall be dissolved, the earth and things thereon being burnt up, *f* and all men that have died shall rise again, *g* and those who are alive, shall have their bodies changed into bodies of a more refined matter. All which being done in a moment, the Holy Angels shall separate the good men from the bad, and Jesus Christ shall pass sentence on all according to their works, *Acts* 17. 31. *Mat.* 25. 31. *to the end.* 1 *Thess.* 4. 15, *&c.* 2 *Pet.* 3. 10. *Rev.* 20. *to the end.*

VIII. I believe in the *h* Holy *i* Ghost.

I also am perswaded, that the *Holy Ghost*, called *h* Holy and *i* Spirit, not because more Holy, or more a Spirit than God the Father; but because he does as it were inspire (that is, secretly work) holiness in us, inlightning our understanding by Holy Scripture in the knowledge of the World to come, and the way thereto, *Eph.* 1. 17, 18. perswading our judgment touching the Truth thereof, *John* 16. 8, 9, *&c.* following us with good motions and affections, *John* 4. 14: & ch. 7. 37, 38, 39. and so enabling us, First to withstand sin, and by that means to break our selves of the custom of it (which we call *mortification*) and to live holy lives, 2 *Pet.* 1. 4; 5, 6, 7. and also Finally comforting and supporting our minds in all difficul-

ties

ties and miseries, (for which reasons our Lord Jesus called him the Paraclete, that is, *Exhorter*, *Advocate*, and *Comforter*; and sent him in his stead to abide with the faithful for ever, *John* 14. 16, 17.) I do believe I say, that this Spirit really is, and is God, *Gen.* 1. 2. 1 *Cor.* 2. 11. and as being such, and performing to all the Faithful these Blessed offices mentioned, I do adore and Worship this Holy Spirit, praying that my heart may be daily filled therewith, and resolving always to comply with those good motions which shall be put into me thereby. *Eph.* 4. 30. 1 *Thess.* 5. 19.

IX. The *l* Holy *m* Catholick *k* Church. The *o* Communion of *n* Saints.

I am also alike perswaded, that God, by Jesus Christ and his Gospel published throughout the World, *k* hath called unto himself a people to be *l* Holy and zealous of good Works (*Rom.* 1. 7. *Tit.* 2. 14.) out of all Nations under heaven without respect, *Acts* 10. 11, 12, 15, 34. 35. & ch. 11. 17, 18. *Col.* 3. 11. and, as by Patent from himself endowed the same with a power of holding Assemblies for their common and orderly Worship of him, *Matt.* 18. 19, 20. *Heb.* 10. 25. 1 *Cor.* 14. 26. 40. This people thus called, are in Scripture termed his Church, *Acts* 2. 47. & ch. 20. 28. his peculiar people, *Tit.* 2. 14. his Elect or chosen, 1 *Pet.* 1. 2. *Eph.* 1. 4. *Rom.* 9. 11, 13. *m* And by the Fathers, or old Doctors of the

Church,

Church, from their being called out of all Nations, the *Catholick* Church (that is universal) not limited to one Nation, as of old the Church was to the Jews, *n* Of these, all by their calling and profession of obedience thereto are holy, *2 Tim.* 1. 9. 1 *Cor.* 1. 2. Many are really holy, and some shall be really holy to the end of the World, *Rom.* 11. 5. *Matt.* 16. 18. *&* ch. 28. *last.* For which reason, amongst others, they are commonly called Saints, *Eph.* 1. 1. *Col.* 1. 2. Now because God only sees who of these are really Saints, and who not, *Jer.* 17. 9, 10. therefore those who all the World over are really Saints, are called the Church invisible, *Col.* 1. 16. But because man cannot discern betwixt such, who only profess holiness, and who also perform it, therefore all who profess to receive the Christian Doctrine and to desire and endeavour to live accordingly, are to be reckoned of the visible Church, or visibly Saints, except they be turned out of the Church, (that is, excommunicated, *Matt.* 18. 17, 18.) for unchristian Doctrines or Practises. Also of this Church, or these Saints, part is on earth, and is commonly called the Church Militant, 2 *Cor.* 10. 4. 1 *Tim.* 1. 18. The other part is in Heaven, and is called the Church, or Saints Triumphant, *Rev.* 22. 5. *o* And betwixt all these, there is or ought to be a mutual participation of the good things each other enjoy, by mutual Love and assistance, 1 *Cor.* 12. 7. 11. 14, *&c.* 2 *Cor.* 8. 13, 14. Especially and above other points, all

the

the Saints on earth do, or ought to maintain fellowship in all Holy matters and services, both towards God and one another: namely, in the same Faith, Confession, and badges thereof, *Eph.* 4. 5. *Rom.* 10. 9, 10. 1 *Cor.* 10. 16, 17. and in the same Worship, fruits and exercises of Godliness, *Rom.* 15. 6.

[*k* The English word *Church*, a little varied from *Kyrk* (both descending from κυριακὸς viz. οἶκος) signifies the Lords House or Family, and so is the Church called, 1 *Tim.* 3. 15. The nature of the thing hereby meant, is more fully expresst in the Greek word ἐκκλησία, which signifies an Assembly called forth, to wit, out of the infidel or Jewish World, to the confession, profession, and practice of the Christian Faith and Law.]

Now the Christian Faith and Law being but one, the true Church can be but one, *Eph.* 4. 4, 5. The unity whereof by being sober, peaceable, and charitable, I resolve to maintain.

X. The *p* forgiveness of sins.

p And in this Church, and the Communion thereof (*Acts* 2. *last*) I no whit at all doubt but full *pardon* of all sins, *Acts* 13. 38, 39. *Matt.* 12. 31. [that is, acquittance or freeing both from the guilt and punishment of them, *Heb.* 8. 12.] and so *acceptance* of our persons (a true and honest faith being reckoned to us for righteousness, *Rom.* 4. 3, 5, *&c.*) is to be had (which two points make up what we commonly call justification, *ibid.*) and that not through any obser-

observation of *Moses* his Law, or for any merits of our own good works, *Rom.* 4. *from* 3. *to* 16. but freely, *Rom.* 3.24. according to Gods gracious Covenant in Christ Jesus, *Heb.* 10. 15, 16, 17. and through the obedience, *Rom.* 5. 19. Bloud, *Rom.* 5. 9. 1 *John* 1. 7. and sacrifice of the death of Christ, *Heb.* 10. 14. Now the conditions or way of actual obtaining this forgiveness and acceptance, I am convinced to be, repentance towards God, *Acts* 3. 19. and faith in Christ Jesus, *Rom.* 4. *ut supr.* And the conditions or way of keeping the same, to be the fruits of such repentance and faith or continuance in the same, 2 *Pet.* 1. 5, 6, 7, 8, 9. and accordingly I resolve to endeavour both to get and keep it.

XI. The *r* Resurrection of the *q* Body.

q The bodies of all men that ever have lived, howsoever dissolved or scattered, shall at the last day, at the sound of the Archangel or Trump of God, *r* again rise up, and be revived, their souls returning into them, 1 *Cor.* 15. 22, *&c.* the dead in Christ (that is, those who have dyed in the faith of Christ) rising first, 1 *Cor.* 15. 23. 1 *Thess.* 4. 16. only the bodies of all will be strangely changed, 1 *Cor.* 15. 42, 44. and the bodies of the faithful be made glorious like the Body of our Saviour, *Phil.* 3. 21. All this I am perswaded will be done by the power of Christ, *John* 6. 39, 40.

XII. And the

s After this, none of mankind shall ever dye more,

life Everlasting, Amen.

more, but live without end, 1 *Cor.* 15. 54. those of them that have done good, in endless glory, joy, and the sight of God, *Mat.* 25. 34. 1 *John* 3. 2. *Rev.* 21. & ch. 22. which state is commonly called Everlasting life, *Mat.* 19. 29. And those who have done evil, in endless shame and torment, with the Devils or damned Angels, *Matt.* 25. 41, 46. *Dan.* 12. 2. *John* 5. 29. which state is called the second Death, *Rev.* 20. 14. and commonly everlasting death, destruction, and damnation, 2 *Thes.* 1. 9. *Mark* 3. 29. † All this is truth; and I hereby openly vow to all the world my real belief hereof, and will own and stand to the same all my days, *Mat.* 10. 32, 33. *Rom.* 10. 9, 10.

Q. 6. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in * God the Father, who hath made me and all the world.

* Proved in the first Article of the Creed.

Secondly, in * God the Son, who hath ‡ redeemed me and † all mankind.

* Explained and proved in the second Article. ‡ Bought us out of slavery (to wit) of sin and the Devil) and punishment; or from the curse of God, 1 *Cor.* 6. 20. *Gal.* 3. 13.

† Christ did by his death redeem all men,

John

John 1.29. *Heb.* 2.9. 1 *John* 2.2. yea even those that perish, 2 *Pet.* 2. 1. But this redemption availeth none of all those who hear thereof, but such who believe and obey the Gospel, *Gal.* 5.2.

z Explained and proved in Art. 8.

Thirdly, in z God the z Holy z Ghost, who z sanctifieth me and all the a Elect people of God.

a This can refer to no Article of the Creed, but the Ninth; Therefore the Elect, or chosen, choice and peculiar people of God, (as far as our Church teacheth us to search into this secret) are only the Saints or sanctified, 2 *Thess.* 2.13. 1 *Pet.* 2.9.

The Second Part of the Catechism *treats of* Duties, *that is, Points that are to be* Practised.

Qu. 7. You said, that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments: tell me how many there be.

Ans. *b* Ten. *b Deut.* 4.13. & ch. 10.4.

Qu. 8. Which be they?

Ans. The same which God spake in the Twentieth Chapter of Exodus, saying,

c I am the Lord thy God, who brought thee out of the land of Egypt, out of the House of d Bondage.

c This is the Preamble to the Law, and God therein asserts, or sets down his authority over us, his right to make Laws, and his mercies and deliverances towards us, all which engage us to keep his Laws. d The Jews from the Egyptian slavery; The Christians from an harder, but spiritual slavery.

Commandments of the first Table, *Four.*

I. Thou shalt e have none other f Gods g before me.

[Sum of the Commandment.] *Thou shalt have me for thy God, and none other.* e To have any to ones self for a God, is to bear or pay to such, the greatest love, reverence, and obedience of soul and body. [See *Answ.* 10.] f Not that there are any other true Gods to be found; for there is but one only living and true God, *Deut.* 6. 4. 1 *Cor.* 8. 4, 5, 6. however, the Heathen, as has been said, imagined many. g *Heb. Before my face.* We never can have any thing so secret, but it is before the face of God, *Heb* 4. 13.

II. Thou shalt not make to thy self h any graven Image, nor the likeness of any thing that is in

Thou shalt not make to thy self any bodily Image of me who dwell in Heaven. [Deut. 4. 9, 12, 15, 16, 17, 18. 23. *Isa.* 40. 18, 19, &c. *Neither shalt thou have any such Image of me, or any thing*

i Heaven above, or in the *k* Earth beneath, or in the *l* waters under the Earth. Thou shalt not *m* bow down to them, nor *n* worship them; * For I the Lord thy God am a jealous God, and *o* visit the sins of the Fathers upon the children unto the third and fourth generation of them that hate me; and *p* shew mercy unto thousands in them that love me, and keep my commandments.

thing else for God, or so much as bow thy self thereto. * *For I am jealous of thee, lest such outward honour of an image draw thy heart from the belief and sole worship of me, the invisible God. But to me thou shalt bow down and worship. Psal.* 95. 6.

h The Heathens, as they imagined many Gods, *i* some Heavenly, *k* some earthy, some watry, *l* some infernal; so made Images of all these their fancied gods; and them (oftentimes at certain critical seasons) *m* they dedicated or hallowed, and afterwards thought, that the god to whom they dedicated them, dwelt more peculiarly in them, than any where else on earth, and thence gave forth Virtue. These images therefore *n* they fell down before, they prayed and sacrificed unto, and several ways adorned and indowed. This honouring or worshipping Images, is called *Idolatry*. The Jews were very subject unto it, having learnt it from the Egyptians. Therefore God here threatens *o* most severely to punish those who are guilty of it,

even in their posterity, as haters of him; and *p* much more to reward such who kept themselves pure from it.

III. Thou shalt not *q* take the name of the Lord thy God in vain; for the Lord *r* will not hold him guiltless that taketh his Name in vain.

Thou shalt not swear falsly, nor at thine own will, Mat. 5.33,34,35,&c. *Nor shalt thou irreverently use my Name,* Lev. 19. 12. *Neither shalt thou promise any thing without intention and resolution to perform the same,* Mat. 5.37. *q* To lift up or take up the Name of God, is an Hebrew phrase for to swear. Swearing [or an Oath] is the calling God to witness of the truth of what we say. A promissory Oath (especially when made to God) is commonly called a Vow; and it ought to be of a thing which is in it self lawful, and in our power, *Deut.* 23. 18. *Numb.* 30. 5, 8, 12. Otherwise it is a sin, and binds us only to repent thereof. *r* That is, will by no means acquit, but severely punish him, *Zech.* 5. 4.

IV. Remember that thou *w* keep holy the *t* Sabbath day. Six days shalt thou *s* labour, and do all that thou hast to do; but the Se-

As I commanded of old my people the Jews most strictly s *to rest from all common bodily labour upon the Seventh day, so shall all Christian people rest from the service of sin and their own corrupt wills (which are properly their*

venth Day is the † Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, & thy maid-servant, and thy cattle, and the stranger that is within thy gates: for in six dayes the Lord made Heaven & Earth, the Sea, and all that in them is, and rested the Seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

own works, Isa. 58. 13.) *and walk in all newness of life all their days*, Heb. 4. 9, 10. *And more especially whatsoever time is set apart by Christian Law for my publick Worship, as above others is the first day of the Week* (John 20. 19. Acts 20. 7. 1 Cor. 16. 1, 2.) *or* (Rev. 1. 10.) *the Lords Day shall be kept holy to those imployments both publick and private, to which it was set apart*, *Mat.* 7. 6.

† *i.e.* The day of rest. This Sabbath or day of rest was a figure, or an outward observation, appointed by God to the Jews, to signifie a spiritual service amongst us Christians, *Col.* 2. 16, 17. and therefore being made void as to the literal sense, *Col.* 2. 14, can only oblige us as to the thing signified, that is, a resting from sin (which is as much an eternal moral duty, as any of the rest in the other commandments) And farther in equity, if Jews by their Laws were to assemble together for publick worship one day in seven, much more ought we Christians to have as frequent or more fre-

quent assemblies for the Christian Worship; *w* Governors and Masters of Families, are by Gods command bound particularly as well to restrain those who are under them from a course of sin, as especially to take care that they keep holy such times as are appointed to Gods publick Worship. *w* Now such times or days are kept holy, in *publick*, by publick prayer and praises, by the Ministry of the Word and Sacraments; in *private*, by private prayer, meditation, reading, and good discourse: And farther, those of these days which are *Fasts*, by fasting, repentance and Almsgiving, *Isa.* 58. 6, 7. *Joel* 2. 12, 13, 15, *&c.* *Mat.* 6. 16, 17, *&c.* & ch. 9. 15. Those of them which are *Feasts* by holy joy, more chearful feeding and distributing to the poor, *Neh.* 8. 10, 12. *Luke* 14. 13. *Est.* 9. 19. *Commandments of the Second Table*, Six.

V. *x* Honour thy *y* Father and thy *y* Mother, that thy days may be long in the land which the Lord thy God giveth thee.

x Thou shalt reverence and support, and in all things not forbid by God, obey, Act. 4. 19. Luk. 14. 26. *thy y parents, whether natural, as Father, Mother, Grandfather, &c.* Mark 7. 10, 11, 12. 1 Tim. 5. 8. *Civil, as Kings and Governours under them*, Rom. 13. 1, *to* 8. 1 Pet. 2. 13, 14. *Sacred, as Pastors and Teachers, especially thy particular spiritual guide*, 1 Tim. 5. 17. Heb. 13. 17. 1 Cor. 4. 15, 16. *Oeconomical, as the Master of the Family*, 1 Tim. 3. 4. Ephes. 6. 5, 6. *&c.*

Or

Or Elders, and ſimply thy Superiours, Lev. 19. 32. Prov. 16. 31. Eccleſ. 10. 20.

[Here is to be remembred, that Parents of all ſorts and Superiors, owe Offices of ſuitable care, kindneſs, and regard towards their reſpective inferiours, *Epheſ.* 6. 4, 9.]

VI. Thou ſhalt do no z murther.

z *Thou ſhalt not with intent, and without lawful authority, take away the life of any. Neither ſhalt thou ſo maim, diſfigure, ſtrike,* Levit. 24. 17, 18, 19, 20. *or any ways endanger the life of any. Nay, thou ſhalt not by word or deed revenge thy ſelf,* Mat. 5. 39, 40, 41. Rom. 12. 19. *or reproach, provoke, or even be cauſleſly angry with any one,* Mat. 5. 21, 22. Note, the Law of God acknowledgeth no man-ſlaughter, or undue taking away the life of another, without forfeiting a man's own, but where the thing is done in ignorance, and without intent, *Deut.* 19. 4, 5, 6. *Exod.* 21. 12, 13, 14.

VII. Thou ſhalt not commit a adultery.

Thou ſhalt not defile any, either married or unmarried women; nor ſhall any Woman conſent to be defiled. Let all perſons either marry, or utterly abſtain from all acts of carnality; yea, even from all wanton Dalliances, Touches, Words, Looks, Habits, Geſtures, and even Thoughts; all which, to God who ſees the heart, are impurities, Mat. 5. 28. Eph. 5. 3, 4. Prov. 6. 12, 13. 1 Pet. 3. 2, 3. a Note, Adultery ſtrictly taken,

is either the defiling the Neighbours wife, or her conſenting to be defiled, *Hoſ.* 4. 13, 14. But commonly in Scripture, Adultery and Fornication (that is, uncleanneſs committed between ſingle perſons) are uſed one for the other, *Mat.* 5. 32. So that fornication alſo is utterly ſinful to Chriſtian men, 1 *Theſſ.* 4. 3, 4. *Acts* 15. 20. and was ſo even by the Jewiſh Law, *Lev.* 21. 9. *Deut.* 23. 17. *Prov.* 6. 24, 25. *And when married, they may not be put aſunder* (that is, divorced) *except only in the caſe of Adultery*, Mat. 5. 32. Luke 16. 18. 1 Cor. 7. 10.

VIII. Thou ſhalt not *b* ſteal.

b *Thou ſhalt not* (either by ſlight or force) *take away from another that which is his, without his conſent, or lawful authority. Neither ſhalt thou keep from the true owner any thing ſo taken away, or due unto him*, Deut. 24. 15. Jam. 5. 4. *Nor pervert the due uſe of any thing given to a publick good. Eſpecially when given to God*, Mal. 3. 8. Rom. 2. 22. *But thou ſhalt in all things do unto others, as thou wouldeſt they ſhould do unto thee, were they in thy condition, and thou in theirs*, Mat. 7. 11. *And ſurely make reſtitution, or, (according to thy power) ſatisfaction for ſuch wrongs as thou haſt done to any, when they come to thy knowledge*, Lev. 6. 2, 3, 4, 5. Numb. 5. 5, 6, 7, 8. Mat. 5. 23, 24.

IX. Thou ſhalt not bear falſe wit-

Thou ſhalt not againſt any man c *Whether friend or foe, familiar or ſtranger,*

Luke

neſs againſt thy c Neighbour.

Luke 10. 29, 30. *ſay that which thou haſt not due reaſon to believe to be true*; Neither in *judgment* by *falſe accuſing*, *ſuppreſſing ſomewhat of the truth or making falſe pleas*, Exod. 23. 2, 3. Nor in *common diſcourſe*, *by belying*, *ſlandering* (whether of thine own head, or upon others reports, not known to thee whether true or falſe, *Exod.* 23. 1.) Nor by *readily hearing and encouraging Tale-bearers*, Prov. 26. 20, 22. & ch. 18. 8. *Nor by being a Tale-bearer thy ſelf*, Lev. 19. 16. Or *Flatterer and Diſſembler*, Lev. 19. 17. Pſal. 12. 2. Neither ſhalt thou, *without ſerious deſign of charity or juſtice*, *divulge other mens faults*, Gen. 9. 22. *nor ſo much as in thy heart*, *ſurmiſe and think worſe of any*, *than is plainly evident*, Mat. 7. 1, 2. Much leſs in *Religion* ſhalt thou *ſpread any falſe Doctrine*, though with never ſo good intention, *Rom.* 3. 7, 8. 1 *Cor.* 15. 15.

X. Thou ſhalt not e covet thy neighbors f houſe, thou ſhalt not covet thy neighbors wife; nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

f If thou ſeeſt any one to have a fair *Houſe* or *Wife*, or diligent and profitable *ſervants*, or any other valuable goods or poſſeſſions, and apprehendeſt them as deſirable; e *Thou ſhalt not ſo far conſent to any motions of deſires*, *as to contrive with thy ſelf how thou mayeſt unjuſtly come by them*. Neither ſhalt

thou *envy anothers more prosperous condition*, Mat. 20. 15. Prov. 23. 17. or *repine or be discontent* with thine own, whatsoever it is, *Phil.* 4. 6, 11. *Heb.* 13. 5. nor *maintain any distrustful or perplexing carefulness* touching it, *Matt.* 6. 25. to the end.

Note, that in whatsoever Commandment any thing is forbidden, the contrary thereto is commanded: And whersoever any thing is commanded, the contrary thereto is forbidden.

Qu. 9. What dost thou chiefly learn by these Commandments?

Ans. I learn *g* two things: my Duty *h* towards God, and my Duty towards *i* my neighbour.

g Mat. 22. 45. Acts 24. 16.
h In the first Table.
i In the second.

Qu. What is thy duty towards God?

Ans. My duty towards God, is to *k* believe in him, to *l* fear him, and to *k* love him with all my heart, with all my mind, and with all my strength: 1, 2. To worship him, to give him thanks, to put my whole trust in him, to call upon him; 3. To ho-

k The summ of the first Table. *Matt.* 22. 37. 2 *Chr.* 20. 20.
l *Prov.* 23. 17. *Isa.* 8. 13.
1, 2. The Duties of the first and second Commandment. So too, 3 & 4.

nour

nour his holy Name and his Word, 4. And to serve him truly and faithfully all the days of my life.

Qu. 10. What is thy duty towards thy Neighbour?

An. My duty towards my Neighbor is, *m* to love him as my self, and *n* to do to all men, as I would they should do to me: 5. To love, honour, and succour my Father and Mother; to honour and obey the King, and all that are put in authority under him; to submit my self to all my Governours, Teachers, Spiritual Pastors and Masters; to order my self lowly and reverently to all my betters: 6. To hurt no body, by word or deed: 8. To be true and just in all my dealings. 6. To bear no malice nor hatred in my heart. 8. To keep my hands from picking and stealing, 9. And my Tongue from evil

m The summ of the second Table, *Matt.* 22. 39.

n Matt. 7. 12.

5. The duties of the first Commandment.

So 6, 7, &c.

speaking,

speaking, lying, and slandering: 7. To keep my body in temperance, soberness, and chastity: 10. Not to covet nor desire other mens goods, but to learn and labour *o* truly to get mine own living, and *p* do my duty in that state of life, unto which it shall please God to call me.

o That is, Honestly, and by my own industry, *Eph.* 4. 28. 2 *Thess.* 3. 12.

p 1 *Cor.* 7. 20, 21.

The *Third Part* of the *Catechism* treats of *Prayer*, or what we are to ask of God.

Qu. 12. My good child, know this, that thou art *q* not able to do these things of thy self, nor to walk in the Commandments of God, and serve him, without his *r* special grace, which thou must learn to *s* call for by diligent Prayer. Let me hear therefore if thou canst say the *t* Lords Prayer.

q *John* 15. 4, 5. *Rom.* 7. 18. 2 *Cor.* 3. 5.

r Assistance particularly given to thee. *Ibid.* & 2 *Cor.* 12. 9. *Phil.* 4. 13.

s Which assistance God, under the Gospel,

Goſpel, denies to none who ſeek it, and make uſe of it, *Luke* 11. 13. *Jam.* 1. 5. *Matt.* 25. 26. *t* This Prayer ought to be uſed as a Prayer, and not only as a pattern, *Luke* 11. 2. *Matt.* 6. 9. and note, much of it was taken out of the Jewiſh Liturgy (or Common-Prayer-Book) then in uſe amongſt the Jews.

Anſ. *u* Our Father, which art in Heaven.

u The Invocation, *O good God, who as a Father art willing, and as in Heaven moſt high, art able to give us all what we want*; *Mat.* 7. 9, 10, 11. Here follow, as the body of this Prayer, ſix Petitions, whereof the three firſt concern God and his glory, *Mat.* 6. 33. The three laſt, our own wants.

Pet. I.] *x* Hallowed be thy *w* Name.

w The Name of God ſignifies God himſelf, as known to us, *Exod.* 33. 19. with *Exod.* 34. 5, 6, 7. *x* That is, ſanctified, or uſed as ſeparate.

The ſenſe is, *Mayeſt thou be known to be what thou art, and be loved, praiſed, and worſhipped accordingly by all; and none as thou.*

II. Thy *y* Kingdom come.

y There is a double Kingdom of Chriſt; The one here, in the ſouls of men, when all their affections, purpoſes and actions are ſubject to his Law, 2 *Cor.* 10. 5. The other in the World to come, when all his Saints ſhall raign with him in glory

glory everlasting, *Rom.*8.17. [Sense] *Maist thou rule in the hearts of all, by thy grace sent into them, and by their becoming subject to thy Laws; so that the blessed time may hasten when all thine shall reign with thee in glory everlasting.*

III. Thy will be done in Earth, as it is in z Heaven.

z The Angels do the will of God in Heaven, *Psal.*103.20,21, and that most diligently, speedily, chearfully and impartially: *May all mankind in all things do and submit to thy Will, with as much diligence, speed, chearfulness and faithfulness as do the holy Angels.*

IV. Give us this day our b daily a bread.

a Bread signifies all the necessaries of life. b The word rendred daily, either the bread of the day coming on, or agreeable to our conditions; *Prov.* 3.8. *Give unto us day by day, while we live here, what may conveniently suffice us; and bless our honest endeavours in order to such supplies.*

V. And d forgive us our c trespasses e as we forgive them that c trespass against us.

c Originally *Debts* and *Debtors*. Every sin or trespass makes us indebted to Gods punishing justice, *Matt.* 18.24. d To forgive is to free us from all both temporal and eternal punishment, due to us for sin; but especially from the future and eternal ven-

vengeance; 2 *Sam.* 12. 10, 11, 13, 14. *Pſal.* 99. 8. *c* This Petition only has a condition expreſly added to it, without the performance of which we cannot expect the bleſſing we pray for, *Mat.* 6. 14, 15. *Acquit and free us from the guilt and puniſhment of all our ſins*; e *even as we neither deſire to avenge our ſelves here on thoſe who wrong us, nor that they may fare worſe for their wrongs towards us at thy judgment.*

VI. And *g* lead us not into *f* Temptation, but deliver us from *h* evil. * *i* Amen.

f To tempt, is to entice into ſin, or affright from duty, *Jam.* 1. 14, 15. *Luke* 8. 13. To be tempted in the preſent ſtrict ſenſe is to be overtaken or prevailed with by the enticement or determent, *Mat.* 26. 41. *Gal.* 6. 1. *g* God is ſaid to lead or bring us into temptation, when juſtly withdrawing his grace, which we have abuſed, he leaves us to our ſelves to be overcome by the temptation. *Whereas we ſhall meet with many allurements to ſin and determents from our Chriſtian duty, withdraw not thy grace from us, ſo as to leave us, as juſtly thou mayeſt, to be overcome thereby.*

h The Greek word may ſignifie either *evil thing*, to wit, the hurt of the temptation; or the *evil perſon*, to wit, the Devil, the great Tempter. *But preſerve us from the miſchief of the temptation, and from the power of the tempter.*

* Here in St. *Mat.* Goſpel follows the Concluſion of the Lords prayer, (commonly called the

the Doxology) aſcribing glory to God. *For thine is the* 1 *Kingdom, the* 2 *power, and the* 3 *glory, for* 4 *ever and ever.* This is omitted by S. *Luke*, and much by the ancient Church, and ſo is by the Catechiſm; as being in ſome meaſure implied in the Invocation. But if added (as commonly) is a very fit form, both to expreſs our real ſenſe of Gods Majeſty and greatneſs, and to raiſe our faith and confidence more ſtrongly to wait for what we have asked, and ſo to enforce all the petitions. *For thou only* 1 *haſt moſt perfect dominion and ſoveraignty over all:* 2 *thou art Almighty and All-ſufficient.* 3 *And from thee comes every good and perfect gift.* 4 *And ſuch thou ever waſt and ſhalt be.* : This is a form (uſed firſt among the Jews, and from them amongſt Chriſtians) of expreſſing our conſent to, and deſires of the ſeveral parts of the Prayer, 1 *Cor.* 14. 16. *May it be ſo,* or, *We beſeech thee to hear us good Lord.*

Qu. 13. What deſireſt thou of God in this Prayer?

Anſ. I deſire *k* **my Lord God our heavenly Father, who is the Giver of all goodneſs,** 1, 2, 3. **to ſend his grace into me and all people that we may** 1 **worſhip him,** 2 **ſerve him, and** 3 **obey him as we ought to**

k The ſenſe of the Invocation.

The ſenſe of the 1, 2, and 3*d.* Petitions.

So 4, 5, 6.

do. And I pray unto God, 4 that he will send us all things that be needful both for our souls and bodies; 5 and that he will be merciful unto us, & forgive us all our sins; & that it will please him to save and defend us *l* in all dangers, ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And *m* this I trust he will do of his mercy and goodness, through our Lord Jesus Christ; and therefore I say, Amen. So be it.

l We may not pray that we never be in danger or temptation (*James* 1. 2, 3.) but that when we are in it, we may be saved and defended from the hurt of it, *Psal.* 91. 9, 10, 11, *&c.*

m The sense of *Amen.*

The *Fourth Part* of the *Catechism* treats of the *Sacraments.*

Note, This is the hardest part of the Catechism to be understood, but perhaps the most excellent Summary of the Doctrine of the Sacraments any where extant, and therefore the more to be heeded.

n The

Q. 14. How many *n* Sacraments hath Christ ordained in his Church?

n The word *Sacrament* not found in Scripture, is taken from the old *Romans*, and with them it had especially two famous significations. 1. It signified something given up to the service of their gods, and spent therein; as particularly Monies forfeited, as it were by wager of Law, and (penalties and Fines) imployed to Divine uses. 2. Anything done or said upon Oath, and so the Oath it self. But more usually the Oath, which new-listed Souldiers took, that they would not forsake Warfare, till their full time of Warfare (that is, Twenty five years) were compleat, was called *Sacramentum*. The Latin Fathers, or old Doctors of the Christian Church, ordinarily use it for any Holy secret, or Mystery. Hence in our later Divinity, there is a double sense of it. In the First, it is taken more at large, and particularly must be so taken in this Question, for *an holy Rite used in the Service of God.* Of the Second anon.

Ans. *o* Two only as *p* generally necessary to Salvation; that is to say, Baptism and the Supper of the Lord.

o Though there be many other Rites and Orders justly in use in the Church, in obedience both to Christ, and his Apostles, and the ancient Laws of the Church (1 *Cor.* 11.2.) such as laying on of hands both in Confirmation (*Heb.* 6. 1.) and Or-

Ordination, 1 *Tim.* 5. 22. 2 *Tim.* 1. 6. Such as Marriage, *&c.* yet there are only two Rites appointed by the Lord, as Badges of our Christianity (1 *Cor.* 12. 13.) or Seals of our Christian Covenant, *Acts* 2. 38, 39. *Mar.* 14. 24. *Matt.* 26. 28. *p* Which therefore, are necessary to the Salvation of all sorts of men saved in the common way, 1 *Pet.* 3. 21. 1 *Cor.* 10. 16. *John* 6. 51, 53. and are in a most strict sense, by the Church called *Sacraments*, as bearing some likeness to the old Military Oath.

Q. 15. What meanest thou by this word *q* Sacrament?

Ans. I mean an outward and visible sign of an *r* inward and spiritual grace given unto us, *s* ordained by Christ himself, (1) as a means whereby we receive the same, and (2) a pledge to assure us thereof.

q Taken in the second and strict sense, just now set down.

r Of some unseen gift and favour of God, bestowed on our souls for the sake of Christs death, and as the fruit of the Covenant. *s* The sign and the partaking thereof ordained to two ends; 1. To be a means of conveying to us that unseen gift and favour. 2. To be a token of assurance, or Seal, that God has admitted us to his favour, and does and will according to his part of the Covenant make us partakers of all the benefits of the death of Christ: we performing our part of the Covenant, [of which see Notes on

An. 3.] Note, here are expreſly ſet down Five Points eſſential to a true Sacrament. 1. That there be an outward and viſible ſign. 2. Of an inward and ſpiritual grace, *viz.* ſuch a gift or favour which is a benefit accruing to us by the new Covenant in Chriſt. 3. The Sign and Adminiſtration of it muſt be of Chriſts own appointment: and 4. A means of conveying that benefit (*viz.* By reaſon of Chriſts appointing it to this end, and adding his promiſe thereto, and bleſſing the whole action ſupernaturally to ſo heavenly an effect) and 5. A pledge of Gods favour, and all other benefits of Chriſts death. All which becauſe they accrue unto us only by virtue of the Covenant of Grace, in which as beforeſaid we have our part, as well as God his; therefore we cannot expect them without our performance of our part; and ſo it is to be added, 6. That in every true Sacrament we as it were ſeal back again to God our parts of the Covenant, ſuch faith and obedience as above deſcribed [Theſe points all proved by the Notes on the former and following Anſwer.]

Q. 16. How many parts be there in a † Sacrament?

Anſ. Two: the * outward and viſible ſign, and the inward and ſpiritual grace.

† Thus ſtrictly taken.

* Note, the Outward part being received, does no good; nay may do harm, when we by our unmeetneſs hinder the inward, to wit, the grace of God, 1 *Pet.* 3. 21. *Acts* 8. 13, 21, 23. 1 *Cor.* 11. 29. Which grace if we

Q. 17. What is the outward and visible sign or form in Baptism?

An. *w* Water, wherein *x* the person is baptised, *y* in the Name of the Father, and the Son, and the Holy Ghost.

we miss of, in or by the Sacraments, it is (as hinted) our own fault, in not performing our part of the Covenant, which by the Sacraments we promise, and to which we thereby bind our selves, *Matth.* 25. 29. *w* *Joh.* 3. 3. *Acts* 8. 36, 38. & 10. 47.

x In the old Book, *The person baptised is dipped or sprinkled with it.* Of old, in Eastern and Warmer Countries, dipping all over was used in Baptism. But in these colder Countries, the Church, according to that general rule of our Lord's, (*Mat.* 9. 13. & 12. 7.) has appointed sprinkling the face, or head, as sufficient, always using these words, *In the name, &c.* *y* *Matt.* 28. 19. To be baptised into the Name of these Three, is to be consecrated or given up (1.) To the belief of them; so as to receive for divine truth whatsoever has been revealed or taught by any one of them. (2.) To the obedience and governance of them, 1 *Cor.* 1. 13, 15.

Q. 18. What is the inward and spiritual grace?

An. *z* A death unto sin, and *a* a new birth unto

z *Rom.* 6. 3, 4, *&c.* To *live* to sin, is to be obedient, and as it were, a slave thereto, *Rom.* 6. 16. Therefore to be *dead* to sin, is to be from under the power of it, so as not be prevailed

righteouſneſs: for being by *b* nature *c* children of wrath, we are *d* hereby made the children of Grace.

on thereby: *a* And to be *new born* unto righteouſneſs, is to be by God indued with ability to live righteouſly. *b* According to common courſe. *c Eph.* 2. 3. That is, worthy of God's diſpleaſure, and the effects thereof; preſent curſe and future miſery. *d* By Baptiſm admitted to God's favour, and the effects of it; Pardon, Grace, and right to Glory, *Acts* 2. 38. *John* 3. 5. *Mar.* 16. 16.

Q. 19. What is *e* required of *f* perſons to be baptized?

An. *h* Repentance, whereby they forſake *g* Sin: & *i* Faith, whereby they ſtedfaſtly believe the promiſes of God *k* made to them in that Sacrament.

e As the condition to be on their parts performed that God may give them theſe benefits.

f Perſons to be baptized are either, 1. Of ripe years, *viz.* Jews or Heathens, *&c.* converted to the Chriſtian faith: or any who have lived within the Church, but unbaptized. Or 2. Infants of Chriſtian Parents, at leaſt by one ſide, (1 *Cor.* 7. 14.) or ſuch for whom Chriſtians undertake. From thoſe of ripe years is required Faith and Repentance, and the profeſſion thereof, actually in their own perſons before Baptiſm, *Acts* 2. 38, 41. *Mat.* 3. 6. From Infants the Vow thereof, as follows in the next *Q. & A.*

g Sin is the tranſgreſſion of the law, 1 *John* 3.4. The law is tranſgreſſed, either when we leave undone what it commands (which we call ſin of Omiſſion) or when we do what it forbids (which we call ſin of Commiſſion.) *h* Repentance is the forſaking of both ſorts of ſin, *Judg.* 10. 16. Now ſin is forſaken either in heart, by ſtedfaſt purpoſe of mind to abandon it: or in life, by real amendment and reformation. True repentance contains both, *Ezek.* 18.21,27. *Dan.* 4. 27. Or if it do not, it cannot be known to us to be true. *i* Faith, as it is a quality in us, is taken either (1.) ſtrictly, as part of the condition required of us, for a particular Chriſtian grace, different from Repentance, hope, *&c.* and ſo it is truly ſaid here to be *a ſtedfaſt belief of the promiſes.* That belief is moſt ſurely proved *ſtedfaſt*, which ſets a man on the performance of the condition of the promiſes. Or (2.) more comprehenſively for the whole condition of our being pardoned and admitted into Gods favour, which we call being juſtified. And thus taken, it is an honeſt receiving the whole Word of God (as well doctrines, commands, as threats and promiſes) and general conforming thereto, *Acts* 24. 14. Thus it ſuppoſeth and includeth obedience and even repentance it ſelf, fear to diſpleaſe God, deſire and care to obey him; and is the general ſubſtance of a Chriſtian mans duty, *Heb.* 11. 8, 17. *Rom. laſt.* 26. And in this ſenſe S. *Paul* takes faith when he teacheth, that it is imputed to us for righteouſneſs, and we juſtified thereby:

that is, for Christs sake we are reckoned or accounted righteous before God, according to the Gospel Covenant, upon our performance of such faith.

k Those promises are of the benefits before mentioned, Pardon of all past sins, Grace to enable us to do our duty, and Glory as the reward of it, if done, *Acts* 2. 38. *John* 3. 5. *Mar.* 16. 16.

Q. 20. Why then are *l* Infants baptized, when by reason of their tender age *m* they cannot perform them?

Ans. Because *n* they promise them both by their Sureties, which promise when they come to age, *o* themselves are bound to perform.

l There is no positive proof here set down for the Baptism of Infants, because the present Church received that practice from the Primitive and Apostolical Church, by as firm and constant a tradition, as that whereby she received the Scriptures of the New Testament, or the Creed.

m This is the great objection against baptizing Infants; they perform not the conditions of Baptism, Repentance and Faith. *n* The Answer is, They perform them, as far as is possible to them in that state (and God will not charge upon them that impossibility, which he in the course of nature causeth) they vow them both by their Sureties, who take care that they be informed, assoon as capable, of that Vow, and then they themselves take it upon themselves,

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owning what their Sureties did in their name. Now that even children were of old in covenant with God, and bound in Vow to God, is certain from *Deut.* 29. 10, 11, 12, *&c.* That this Covenant, Vow, or Oath they could not take or make in their own persons, but only by Sureties or Parents, who should in time *o* by religious education, engage them to take it upon themselves, is as plain by common reason. See too *Psal.* 78. 3, 4, 5, 6, *&c.*

Q. 21. Why was the *p* Sacrament of the Lords Supper ordained?

An. For the *q* continual remembrance of the *r* sacrifice of the death of Christ, and *s* of the benefits, which we receive thereby.

p The Lords Supper is a Sacrament, because *An outward and visible sign of, &c.* as before proved. *A.* to *Qu.* 14, & 15.

q *Luke* 22. 19. 1 *Cor.* 11. 23, 26.

r A *Sacrifice* (in the strict sense, as here) is a Religious offering of some living creature to God, to be slain by the Priest according to Gods appointment, as an act of outward Worship. Of Sacrifices, some were (*Expiatory*) for the obtaining the pardon of sin, called Peace-offerings, or Offerings of Atonement. Others (*Eucharistical*) in testimony of gratitude for mercies received, called *Thank-offerings*. Christ by his Death became a true Expiatory Sacrifice, or Peace-offering for us, *Isa.* 53. 10. *Heb.* 9. 13, 14. & ch. 10. 14. *s* *Of* was not

in the old Book. The sense is, by due receiving this Sacrament, we not only maintain the remembrance of Christs offering himself for us, and of the benefits of that his Sacrifice, but are also made partakers of those benefits, *Mat.* 26. 28. *John* 6. 51, 53, 54, 55, 56.

Q. 22. What is the outward part, or sign, of the Lords Supper?

Ans. 1. *t* Bread and Wine, which the Lord hath *u* commanded to be received.

Q. 23. What is the inward part or thing signified?

An. The *w* Body and Blood of Christ which are *x* verily and indeed taken and received *y* by the faithful in the Lords Supper.

t The outward part remains Bread and Wine after the consecration (or blessing it) and is so called by the Apostle, 1 *Cor.* 1. 26, 27, 28. being changed only as to its use, and not at all as to its substance.

u *Mat.* 26. 26, 27. *w* *Ib.*

x The faithful truly, but spiritually, receive the Body and Blood of Christ in his Supper, that is, the crucified Saviour is truly given to their souls, all the benefits of his Death and Sufferings are conveyed to them. That this must be the meaning of these words, is proved, because those words, *his Body and Blood* (broken and shed, as here represented and given) immediately denote his crucifixion or suffering. Now his sufferings, or he suffering, can no otherwise be received by us, than by our receiving and enjoying the benefits there-

of.

of. And both this whole Answer, and this sense of it, are taken out of 1 *Cor.* 10. 16.

Q. 24. What are the benefits whereof we are partakers thereby?*

Answ. The *y* strengthning and *z* refreshing our souls by the Body & Blood of Christ, as our *a* Bodies are by the bread and wine.

Q. 25. What is *b* required of them who come to the Lords Supper?

An. To *c* examine themselves whether they *d* repent them truly of their former sins, *d* stedfastly purposing to lead a new life; have a lively *e* faith in Gods mercy through Christ, with a *f* thankful *g* remembrance of his

* That is, supposing we receive the same worthily.

y The Soul is strengthned by the *grace* of God hereby conveyed, *z* and refreshed by the apprehension or comfortable hope and assurance, both of *Pardon*, and of *right to Heaven*.

a *Psal.* 104. 15.

b viz. To prepare them for these benefits, and that they may not miss of them, and endanger their souls by an unworthy receiving: as *An.* 16.

c 1 *Cor.* 11. 28. *d* Of repentance, see *Ans.* 19, & Notes. Practices which bring us thereto are, Examination of our selves touching our sins, Consideration of their grievousness and evil, Confession of them to God, endeavour of Godly sorrow (which is here chiefly meant by the words *Repent them truly*) and Resoluti-

on

death, and be in *h* charity with all men.

The end of the CATECHISM.

on or Vow of new life; and if we find our selves guilty of sins against our neighbour, reconciliation with him, and such satisfaction to him, as we are able to make, *Lev.* 6. 2, 3, 4, 5. *Numb.* 5. 6, *&c. Mat.* 5. 23, 24. *e* Faith is here put for trust or reliance; and it being supposed we have repented as before required, we both may and ought by a *lively* (that is, actual) trust or affiance to cast our selves on Gods mercy through Christ, which is the only way to Salvation, *Acts* 4. 12.

f Thankfulness is the study of requiting a courtesie received. Whence it is plain, we can never be duly thankful to Christ, as having dyed for us. The only thankfulness therefore, which is possible for us to pay, consists of 1. An acknowledgment of the infiniteness of the benefit. 2. A giving up our selves, souls and bodies, to be conformable to his law, who bought, by his own bloud, both our souls and bodies to himself and infinite bliss, 1 *Cor.* 3. 23. *&* ch. 6. *last.* 1 *Pet.* 1. 4. Note, Thankfulness is so necessary to worthy receiving, that this Sacrament is by the Ancients called the *Eucharist*, or Christian Thank-offering.

g Now to beget such thankfulness, nothing can be more proper, than the recollection or remembrance of the death and sufferings of Christ. And no one ought to come to this Sacrament,

but

but with diſtinct (and by that means, thankful) running over our Lords ſufferings in his thoughts, 1 *Cor.* 11, 24, 25, 26, 29.

b Loving all men, whether friends or enemies, as our ſelves, *Lev.* 19. 18. Forgiving them, as to any wrongs that they have done us, *Mat.* 6. 14, 15. & ch. 18. 33, 35. Praying for them, *Mat.* 5. 44, 45. And being ready according to our power to do them all the good we can.

Hear the concluſion of the whole matter, Fear God, and keep his Commandments, for this is the whole Duty of man; For God ſhall bring every work into judgment with every ſecret thing, whether it be good or bad, Eccleſ. 12. 13, 14.

Of Confirmation.

Thoſe words in the Title of the Catechiſm [*be brought to be confirmed by the Biſhop*] were reſerved to be explained here in the end, becauſe of their dependance on the Doctrine of the Baptiſm of Infants, and indeed on the whole Catechiſm. Now touching *Confirmation*, we are to conſider what it is, and by what authority it ſtands in the Church.

What Confirmation is, we will gather out of the *Order of Confirmation* in the Liturgy or Common-prayer-Book. The *perſons* to be confirmed are ſuch, who having been baptiſed upon

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the engagement of their Sureties in their name, are now come to years of diſcretion, and the knowledge of that Vow ſo made by their Sureties. This knowledge they are ſuppoſed to have got, by having learnt and underſtood the foregoing Catechiſm. And of this knowledge it is required trial be made, and approbation paſt, before they be admitted to be confirmed. The *form* and *manner* of it is, by the Biſhop's laying his hand on the head of the perſon confirmed, and bleſſing him, or praying for ſtrengthening and perſevering grace upon him. The *deſign* of it is chiefly, that all ſuch may take that Vow perſonally upon themſelves, and with their own mouth and conſent before God and the Church, ratifie and confirm the ſame. The *outward effect* hereof is the admiſſion of the perſons confirmed to all the priviledges of grown Chriſtians, and particularly the capacitating them for the Lords Supper: This Office being a ſolemn tranſition or paſſage, from an infant-ſtate of Chriſtianity, to a riper and grown one. The *inward effect* we may conceive to be, more grace given by God, for perſeverance to the devout receiver hereof. Out of all we may ſumm up this deſcription, *Confirmation* is an Office in the Chriſtian Church, whereby or wherein ſuch perſons who have been baptiſed upon the Vow which their Sureties made in their behalf, after they have been examined and found to underſtand that Vow, do ſolemnly take it upon themſelves before God and his Church; and being bleſſed by the Biſhop, with

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the impoſition of his hand, are by that action commended to the Holy Ghoſt, and admitted to the priviledges of grown Chriſtians. [*All this is plainly gathered out of the Order of Confirmation.*]

Now for the *proof* hereof. In the very beginning of the Chriſtian Church, we find it to have been a common uſe, that the Apoſtles, or men indued with Apoſtolical power, laid their hands on perſons baptiſed, ſome time after their baptiſm, for Confirmation, not of their Baptiſm, but of their Faith, and Chriſtian graces. And this ceremony was, in that extraordinary ſtate of the Church, an outward pledge or means of conveying thoſe extraordinary gifts and graces of the Holy Ghoſt, then frequent in the Church, *Acts* 8. 18. yet even in thoſe times, this power of conferring the Holy Ghoſt by impoſition of hands, was peculiar to the Apoſtles, *Ibid.* So that, though the *Samaritan* Churches received the Faith and Baptiſm from *Philip*, they received not Confirmation or laying on of hands, but from St. *Peter* and St. *John*, *Acts* 8. 5, 14, 15, 16. And certain *Epheſians* having been baptiſed by ſome inferiour Miniſters, not named, were by St. *Paul* confirmed, *Acts* 19. 5, 6. Now that this laying on of hands was not a temporary Inſtitution to ceaſe with that age and ſtate, is clear from *Heb.* 6. 1, 2, 3. That, when from that extraordinary ſtate, the Church began to ſettle and fix into an ordinary courſe and condition, and Biſhops ſucceeded to the Apoſtles in the Govern-

ment

ment of the Church, this laying on of hands, with bleſſing, did ſtill remain in the Church, uſual or conſtant after Baptiſm, and was ever reſerved, as a peculiar priviledge, to the Biſhops, is very plain from the Books of thoſe times, *Tertullian*, *Cyprian*, *&c.*

The *antiquity* and *profitableneſs* hereof, hath been alſo acknowledged by thoſe Reformers who were not of our Engliſh Church. *Calvin* on *Heb.* 6. and in his *Inſtit. lib.* 4. *cap.* 19. *Sect.* 4, & 13. *Beza* on *Heb.* 6. And indeed the *reaſonableneſs*, and ſo the *neceſſity* of it, *in fact*, is *confeſſed* by all ſorts. In ſtead of this, *Presbyterians* require examination of all perſons before they are admitted to the Communion, by the Paſtor and Elders, which Elders of theirs are ſuch Officers, as cannot either by the Scripture, or the laws and practice of the Chriſtian Church, be proved ever to have been in it, till about 130. years ſince, and therefore could never have any thing to do in the Government of it. The *Independents* in ſtead hereof, have appointed examination by the Paſtor, before the whole Church, and if any particular member pretend to be unſatisfied, by any ſuch perſon of their whole Church who pleaſes, and after this a long probationſhip, before he be admitted into their Church; and laſt of all when he is admitted, a Covenant or implicit Oath to ſubmit to the Government of that particular Church. The *Anabaptiſts* inſtead hereof, have deviſed a ſecond Baptiſm, renouncing the Firſt. The *Papiſts*, to this day, make it

one

one of their ſeven Sacraments. By which it is plain, all ſorts acknowledge the neceſſity or uſefulneſs of the thing, though many agree not as to the manner; and only the Church of *England* hath kept herein both the Primitive practice and Doctrine. The Sum then is, Confirmation ſtands in the Church by Authority of Apoſtolical practice, if not inſtitution, by the continued practice and laws of the Primitive and Catholick Church, by the particular laws of our Church, and the reaſonableneſs of the thing (acknowledged by all.)

Hitherto of Confirmation it ſelf: Now as to thoſe who are to bring the perſons to be confirmed by the Biſhop, they are the *Godfathers* and *Godmothers*; to them the Church gives charge touching this matter, in the end of the Office of Baptiſm: And to the end ſo neceſſary an Order may not be neglected, or not be performed, through any careleſneſs of Godfathers, Godmothers, or Parents, all *Miniſters* are required to fit and prepare children for Confirmation; and by the law of the Church, not to admit any young people to the Communion, till they have thus regularly paſſed this approbation, and, as it were, Seal of allowance from the Church.

THE END.